

A
SERMON
PREACHED BE-
FORE THE KINGS

MAIESTY, at *White-Hall*, the Seventh
of February, 1636.

John x Disciple

By *Thomas Lawrence* Dr. of Divinity,
and Chaplaine to his MAIESTIE
in Ordinarie.

Published by the Kings especiall Command.

PSALM. 84. *O how amiable are thy Tabernacles, O LORD
of Hostes.*

ESAY 8.13,14. *Sanctifie the Lord of Hostes himselfe, and let
him be your feare, and let him be your dread;
and he shall be for a Sanctuary.*



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SEVEN
PREFACE
FOR
MAJESTY, at New-Hall the Seventh
of February, 1636.

By Thomas Lawrence D. of Divinity,
and Chaplain to his Majesty
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MAIESTIE at *White-Hall,*

Feb. 7. 1636.

EXODUS 3.5.

*And he said, Draw not nigh hitber, put off thy
shooes from off thy feet, for the place where-
on thou standest is holy ground.*

MY Text is *Mandatum reverendi locum,*
*quia sanctus est, saith Cajetan: A man-
date enjoyning a reverentiall distance
unto the Place, where typically God the
Sonne was represented, where literally
God Himselfe was present; either in His owne Per-
son, or by the mediation of an Angell: Holinesse
becommeth thy House for ever, saith David^b: so
doth Reverence, and Lowlinesse too, keepe thy foot
therefore,*

B

e Eccles. 5. 12.

d Gen. 28. 16.

e Psal. 95. 6.

therefore, when thou goest to the House of God, saith Solomon^c: for surely the Lord is in this place, though I knew it not, saith Jacob^d. God came indeed to him in a *dream*, but if we *dream* while we are here, He will not come so to us. O let us come, saith the Prophet^e, but let us fall downe too: he commands our *faith*, but loaths our *incivility*, and loves neither a *distrustfull* servant, nor a *saucy* one. He is here indeed, and be not too ventrous, lest thou feele him: *Draw not nigh hither, put off thy shoes, &c.*

Where you may observe,

First, a distinction in consecrated places: some consecrated to *such a height*, some not consecrated so high, the presence of the Lord in all, but not the same degrees of his presence in all: for, although one be holy and the other, one is not so holy as the other. *Put off thy shoes* where thou art (*this being* an outward Ceremony of ordinary use in their devotions, through those Easterne parts, whereby they testified the inward humiliation of the minde: commanded *Iosuah*^f in expresse termes elsewhere, and *Moses* here; and by the rules of equipollency, according to that exposition of the *Rabbins*^g in the next booke, others besides: in continuall observati- on among the Priests^h of the *Jewes*, and from thence, perchance (as *Procopius*ⁱ and others tell us they used it) derived to the *Gentiles*: for why should any Slave bee more vile in the sight of his Lord, than wee of our God?) 'tis holy there: but come not hither though thy shoes be off, 'tis holier here: the greatest respects thou canst give, are little enough for the place where thou art; and too little for the place where I thus am: thou maist

not

f Iosh. 5. 15.

g Pet. Cun. de Rep.

Heb. l. 2. c. 12.

Ainsw. in loc.

h Exod. 30. 19.

i Corn. 2. Lap. in loc.

j So the Samaritans.

Toftat. in loc.

Hence proverbially

used, *admirans* *ad-*

mir, &c. So others

with *Procop.* in

Exod. 3. Græci

sacrificuli disca-

renti ad sacra com-

munebant.

not tread on that ground with thy shooes on, nor on this though thy shooes be off.

Secondly, The reason of this distinction: *no inherent essentiall preeminence*, flowing from the nature and position of the place; but a *relative^k accidentall preeminence*, arising from a peculiar dispensation of his residence, and graces in the place. G O D was by his power and presence where *Moses* was, and he spake to him there; delivering his Commission in *this Chapter*, arming him with miracles to speed it in *the next*: and this was enough to *supererogate* a greater reverence to this place than another, because G O D was more present in this place than in another: thy shooes might become that, thy bare feet best suit with this; and yet draw not too nigh the bush for all that; for even this deportment is not low enough to come thither, because that infinitude is more presentiall there. The *Son of God* was here in an allegory: for *ignis in rubo Deus incarnel*, say some of the Fathers: *the fire in the bush is God in the flesh*: and *ignis in rubo Deus in Virgine*, *the fire in the bush is God in the Virgine^m*, say others. And *the Son of God* was here without an allegory, either in his owne person according to many of the ancient: *I am come downe to deliver them*, saith this apparition at the *eighth Verse*: and none of the persons came downe for our spirituall deliverance, whereof this temporall redemption of Israel out of Egypt was a Type, but he: or by the deputation of an Angell, as the most. For, although *Corneliusⁿ à Lap.* will have us

^k Per solutionem calceamenti demonstrat sancti presentia. Procop in Exod. 3. Solve calceamentum propter loci sanctitatem & Dei. sed unde terra illa sancta? quia deputata ad apparitionem illam, & mysterium, & colloquutionem sanctam, & dationem legis. Dionys. Carthus. in loc. Hierusalem dicta sancta, quod in ea Templum, &c. Brent. in loc. Ut reverentiam exhiberet divinae Majestati quae in loco hoc praesentia exhibebat, utq; magna animi veneratione ad percipiendum Dei accederet oraculum. Cornel. à Lap. in loc. Sanctified by the presence, and apparition of God. Ainsw: in loc. The meaning of that ceremony, Exod. 3. 5. Ios. 5. 15. was to shew reverence to the place where God did manifest his presence. Mason of East. c. 3. Greg. Maral. l. 28. c. 2. &c. m Bern. Serm. de beat. Mar. in illud Christi Nativitate. n Quia communis est Theologorum cum S. Dionysio c. 4. Coel. hierar: sententia omnes Dei apparitiones in P. T. factas esse per Angelos. Cornel. à Lap. in loc.

Apocal. 12. Signum magnum apparuit. Theodoret. Nyssen. Orat. De Christi Nativitate. n Quia communis est Theologorum cum S. Dionysio c. 4. Coel. hierar: sententia omnes Dei apparitiones in P. T. factas esse per Angelos. Cornel. à Lap. in loc.

o Multi Patres in omnibus apparitionibus V. T. representatum fuisse filium. Ibid. Iust. Cont. Tryph. Text. li. 2. Cont. Mar. Hilary. li. 4. de Trin. Ambros. de fid. Ebrys. in Act. 7 p. Corn. a Lap. ibid. q. Exod. 3. 2. An Angell and the Lord, &c. v. 1. 4, 6, 7, 11, 13, 14, 18. An Angell, Act. 7. 30, 53.

r Dead Skins the materials of those, to shew into Egypt he was to go, though he were sent thither to die. Ambros. in Luc. Brent. in Loc. The signe of giving up an interest, either of passions by an ordinary transaction: Or of the marriage bed by divorce, Ruth 4. 7. Deut. 25. 9. Verum est consuetudo, ut si sponsus sponsa repudiare vellent, discalcearetur ille, & hoc esset signum repudii. Proinde Moyses excalceari iubetur, ne ad ecclesiam, quæ in rubo significabatur, & quasi sponsus calceatus accederet—hoc Christo servabatur qui verus sponsus, cuius non sum dignus, solvere corrigiam calcei. Rab. Maur. in Loc. Exuere calceos, id est, Sordes. Calvin. Gallas, &c. The guise of a Penitent, 2 Sam. 15. 30. Ezek. 24. 17. Eisa. 20. 2, 4.

grant him, out of *Dionysius the Areopagite*, that all apparitions of *G O D* in the *Old Testament* were by *Angels*; yet is he as willing to grant us out of others, that all those *Angels* were *Proxies*, and *Deputies* for *C H R I S T*. Which may be the reason perchance, why the same vision, that is stiled an *P Angell* in one verse of this Chapter, in all the rest is the *L O R D*; to shew, that, if this were not that *Angell* of the *Covenant* in the *Prophet*, yet was it at least, an *Etornitate Deus*, though *obsequio Angelus*, as the *Iesuite* speaks; in the person of an *Angell*, the representation of *G O D*. *Approximation* and *neer nesse* was permitted there, *remotenesse* and *distance* is required here. He might use adoration in that place, he must only use it towards this, because *G O D* was there more than ordinary, he will have more respects than ordinary: thy shoes are too unclean for that place, thy bare feet not cleane enough for this.

Thirdly, the illation upon this reason: A proportionable adoration to those different degrees of consecration: either in respect of the body, from the literal sense; adoration in conjunction, with that place, in it; put off thy shoes there: Adoration in opposition to the other place, towards it; come not nigh here. Or, in respect of the soule, from the tropologicall: put off thy shoes then out of a due respect unto me in the place where thou art: and, at this remove, in a more humble adoration, prostrate thy selfe to-

wards the place where I am; and joyne thy heart with thy knee too: be that which thou doest, the messenger of what thou meanest; nor let thy body adore me, but in the company of thy minde, joyne soule and body in this Humiliation: 'tis holy *where thou hearest me speake*: but 'tis holier *from whence I speake*; that is too cleane for thy *Shoes*, and this for thy *feete*.

These are the measures of your patience, and this time: for the better spending whereof, that *holy God*, to whom all consecrated places are hal-
lowed, instruct me rightly to put the difference be-
twixt holy and prophane, the neglect whereof
made *God* so angry in *Ezekiel*¹, and you rightly to observe it: which leades me to the distinction of
consecrated places, and my first generall.

1 'Tis observable, that in those solemne appariti-
ons of *God*: to *Abraham*, upon Mount *Moriah*,
where the *Passion of Christ* was represented in a
Type: and to *Moses* upon Mount *Sina*, where the
Conception of Christ was represented in a Type: and
to *David* in the Threshing-floore of *Araunah*,
where the *intercession of Christ* was represented in a
Type: some of them being in that place, where the
Temple was to be built, as ²that to *Abraham* and
David upon *Moriah*: other, where the Tabernacle
was commanded to be built, as that to *Moses* on
Sina; there was a distinction of persons enjoyned,
in respect of places; which, in some proportion,
answered to the distinction of persons and places, in
the Tabernacle and the Temple. *I and the Lad will*
goe yonder, saith *Abraham*: I the Sacrificer, and
the Lad the Sacrifice; the Court of the Priests:

¹ According to that
hymne in the
Church: Rubum
quem viderat Mo-
ses incombustum,
conservatam agno-
vimus virginita-
tem, Sancta Dei
genetrix. Similiter
Procop. in Exod.
² Ioseph. Ant. l. 1,
c. 14. l. 7. c. 14.

but abide you here, 'tis not for you to goe so farre;
 the Court of the people, Gen. 22. 5. *Moses* was a
 Type of our *Redemption by Christ*, delivering *Israel*
 out of *Egypt*: and *Iosuah* was a Type of our *sal-*
vation by Christ, bringing *Israel* into *Canaan* (for the
sonne of man was to effect both by the power of the
sonne of God) and yet put off thy shoes saith *God* to
 either; because neither ^x had power to execute the
 Priest-hood then: the place where ye stand is Holy,
Moses before his consecration may be there: the place
 where I am is holier, *Moses* after his consecration,
 is scarce holy enough to be here; and as *Moses* un-
 derstood his distance, so did *Iosuah* too, for he did
 so: in the fifth of that story, at the fifteenth Verse:
God afterwards designes *Moses* to the employment
 of a Priest, that was before a ruler of the people;
 and to shew the neerenesse of his person, gives him
 a neerenesse of place: there is one stand for the
Lugity, another for the *Clergy*, and yet both with-
 out the Mount in the 19. of *Exodus*. ^b *Aaron* with
Nadab, *Abihu*, and the seventy *Elders* (all of them
 being Priests by inheritance, or destination) may as-
 cend up the Mount, but not up so high upon the Mount,
 for *Moses* alone shall come neere the Lord: (into the
 Sanctuary they may come, they may not come into
 the Oracle,) in that very Chapter, after which a
 Mandate is given by *God* for the ordering of the
 Tabernacle, the foure and twentieth of this story, at the
 first and second verse. Lastly, *David* erects an Al-
 tar upon *Moriab*, being then the possession of
Araunah, as formerly *Abraham* had done: consecra-
 ted it was by the sacrifices of both, and the appari-
 tions of *God* to both, and in both represented the
 satisfaction

^x *Moses* being not
 the first-born, nor
 extraordinarily
 called then: *Iosu-*
ah, though the first-
 born, yet suspended
 altogether then, by
 the separation of
Levi.

^a *Moses* and *Aa-*
ron among his
 Priests, *Psal.* 99.
Exod. 40. where he
 is commanded to do
 the acts of consecra-
 tion.

^b Verse 21, 22, 24

satisfaction and mediation of Christ; where he that provided for the building of the Temple, observes the same distance, which was observed in the *Tabernacle* and the *Temple*, the Altar built neere the place where the Angell stood, but not in it, 2 Sam. 24. 16, 18.

Nor was the direction *particular* in this behalfe, but universall and generall: a distinction of holinesse in their *persons*^c: a distinction of holinesse in their *garments*^d: a distinction of holinesse in their *sacrifices*^e: a distinction of holinesse in the *ornaments*^f: a distinction of holinesse in the *furniture of the Temple*: some *holy*; most *holy* others *h.* *Ger-shoms* charge holier than *Meraries*, and *Coaths* than *Ger-shoms*, and the charge of *Aarons* family than *either*^h. The whole *Camp* is holy, and therefore no unclean person must be in *this*: the *Tabernacle* holier than the *Camp*, and therefore the *Levites*^k alone must pitch round about *that*: the *Sanctuary* holier than the *Tabernacle*, and therefore the *Priests*^l onely must enter *there*; and into the *Tabernacle* without washing^m, but not into *this*: the *Oracle*ⁿ holier than all, and therefore none must approach here, but *Aaron* himselfe that is holiestⁿ of all, and that but *once a yeare* neither, and that not without lotions^o, and propitiatory vestments, and mysticall sprinklings, blood in one hand to appease *God*, and a censer presenting a cloud of incense, as it were, to hide him from *God* in the other.

Nor did this distinction expire with the *Tabernacle*, but lived also in the *Temple*; for as *Moses* went by a patterne before, so did *Salomon*^q and *Ezra*^r after: which the *Iewes* were so carefull of, that

c Exod. 29.

Leviticus 8:

Numbers 9:

d Exod. 28. & 29.

e Lev. c. 1. c. 2. c. 3.

f Exod. c. 28. c. 27.

c. 35. c. 36. c. 37. c.

38.

g Exod. 30. 10. 19.

h Numbers 3.

i Numbers 5.

k Num. 1. 50. 53.

6. 4.

l Levit. 21. 6.

m Exod. 30. 10. 31.

n Numbers 17. 8.

Exod. 39. 30.

Num. 35. 28.

o Heb. 9. 3. 7.

p Heb. 8. 5.

q 1 Paralip 28. 6.

12. 19.

r Ezra 2. 63.

Nehem. 7. 64. 65.

6. 8. 33.

f Ioseph. Antiq. l.
14. c. 8.

t I Mac. 7. 42.

u Acts 6. 13.

x Acts 24. 12. c.
21, 28, 29.

a Acts 24. 13. c. 21,
29.

b ἡ τῆς χαλεποτέ-
ρας ἡ γὰρ ἐστὶν
νίκην εἰς τὸν ἀδὲν
ἁπλῶς ὁφείλει. Io-
seph. Antiq. l. 14.
c. 28.

c Antiq. l. 15. c. 14.
Women in the se-
cond court not per-
mitted the same
place with men. ib.
d Mat. 23. 17, 19.
e So Comment. in
loc. Gualther. Mar.
11. 15. Marlor.

Mar. 21. 12, 13.

f The same call it
there atrium, that
is, ærium populi,
or Salomons porch

2. Paralip. 6. 13.

Acts 3. 11. into

thus the people one-

ly resorted, and far-

ther than this we

read not that our

Saviour came, be-

ing not of Levi, but

of Iuda, a priest af-

ter the order of

Melchisedech, not

after the order of

Aaron, for of Iuda

Moses spake no-

thing concerning the Priesthood, Heb. 7. 14.

Mar. 21. 12. Marlorat. in loc.

Luk. 19. 46. Mar. 11. 17. Esa. 56. 7. as the same and others collect thence.

that when Pompey to his own ruine, as it appeared by the sequele, invaded the Sanctuary, the natives more deplored the discovery, than the spoile thereof: *Nicanor in the Maccabees* being punished by the God of Israel; *St. Steven*^u and *St. Paul*^x in the Acts, accused by the people of Israel (and their accusation had been just, had it been true^a) for not observing the distinction of those courts: and, in that warre against *Antigonus*, *Herod* protested, he had rather hazard his *kingdome*^b, than this; while the Temple was building at his own expence, never comming within those forbidden lists, but entrusting the charge with the *Priests*; and inscribing the sentence of death over the gates against those aliens, that should break in within the ranges, as *Iosephus*^c relates, not observing thus an humble distance to the place.

And must God lose part of his honour from us, by sending his Sonne to us? or must there be lesse holinesse in the Church, where he was in truth and substance sacrificed by himselfe, than where he was sacrificed in a type or shadow, by *Aaron* in the Temple? Certainly no. Our Saviour tels us in the Gospell, the Temple is holier^d than the gold, and the Altar than the gift; and, by expulping those exchangers and hucksters, though for the service^e thereof, beyond the very utmost borders^f of the Sanctuary; and at no other times, than after his bap- tisme, and before his passion^h, at the entrance, and ac-

complishment of our redemption; and, when those

Spelm. de non tem. Ecclef. &c.

Spelm. de non tem. Ecclef.

as the same and others collect thence.

legal

legall sacrifices, their doves^h and oxen were before ejected; and from *that place*, where the *Christian Church* was best represented, their *instructions* and *customary devotions* being performed *here*, which were to last *after Christ*; their types, which were to expire *with Christ*, *within*; shewes, that this distinction should extend as far as the benefit of his Passion or Baptisme did, and live as long as Oratory or Gospel. Wherefore as the Christians in after-ages distinguished their Oratories into an^k *Atrium* or Church-yard, a *Sanctum* or Church, a *Sanctum Sanctorum*, or Chancell: so did they conceive a greater opinion of sanctity in one of them, than in the other; and in one place of them, than in another, having an *altar here* answerable to an *oracle or ark*, a *mercy-seat there*; and, that it might appeare this discrimination was not *temporary*, but *continual*, pointed their Churches *Eastward*, and looking towards the *Temple*. Church-yards they thought prophaned by *sports*; but the Churches themselves even by their *feasts of charity*: the wholeⁿ circuit both *before*, and *after Christ*, was priviledged for *refuge*; but the inviolablest Sanctuary of all was that, which was *nearest to the holiest of all*: none out of the communion of the Church permitted to lie *there, without P*: and few in the communion of the Church admitted *here, within P*; any *consecrated ground* preferred^q for *interment* before that which was *not consecrated*; & that in a higher esteem, which^q was in a *higher degree of consecration*; and^q

^qPaulinus demands whether the holines of the place avails the dead, and S. Aug. answers him de cur. pro Mort. ad Paulin. c. 4. Augustines body translated from without the doore into the North Porch of S. Peter & S. Paul. Bed. l. 2. c. 3. hist. Edelburg translated in like manner l. 3. c. 8. Bp. Aydans bones translated to the Altar. c. 17. as also Bp. Cedda's c. 23.

k Vid. Godw: Ant. l. 1. c. 13. &c.
l Aug. Serm. de temp. to. 10. 214. all immodest behaviour prohibited here, Artic. 1634. n. 52. Statut. Synodol. commun. n. 36. apud Carranz. p. 646.
m 1 Cor. 11. 12. Triclinium epularum. Hieronymus in Loc. Phot. Nomoc. Tit. 5. c. 2. Out of a Councell of Gangra & Carthage. Artic. 1580. n. 61. Artic. 1634. 63. Can. 1571. n. 20. 88.
n Gothi Roma capti ad ecclesia confugientibus pepercerunt. Cornel. & Lap. in Numbers 25. 15. Phot. Nomoc. Tit. 5. c. 2, 15. Tit. 8. c. 22, 26. Tit. 8. c. 13, 27. Tit. 8. c. 19. rep. 28. Tit. 8. c. 7, 32. Tit. 3. c. 12. rep. 1. Mac. 10, 83. c. 5. 43. 2. Mac. 4. 33. o Exod. 21. 14. 1 Reg. 2. 28.
p Nullus laicus in ecclesia sepeliatur, nisi in communi coemiterio. Concil. Tribur. c. 17.

r Cod. Can. Ec-
 clef. Univerf. Can.
 11. 12. 14. 26.
 41. 44. 45. In-
 fell. not. p. 159.
 166. ex Greg.
 Thaumaturg. Ba-
 fil. Armenopol.
 Schol. Græc. Hir-
 menopoli. Terrul.
 Synes. Theoph. A-
 lex.

f Lib. 5. cap. 18.
 t Te. 1. part. 1. p.
 158, &c.

u S. Ambrose told
 Theodosius being
 in the Church,
 ἐν τῷ καθέδρῳ
 (intra cancellos,
 faith the Interpre-
 ter) ἐν τῷ καθέδρῳ
 μὲν οὖν ἐστὶν ἱερὸν
 βασιλῆος, τοῖς δὲ ἁγίοις
 ἀναγιγνσκόμενον τὸ
 εὐαγγέλιον. Theodo-
 ret. 1. 5. c. 18.

x Sand. relat. pag.
 175.

a Phot. Nomoc.
 tit 3. c. 7. tit. 3. c.

27. Concil. Laod.
 c. 19. Tolet. 4. c. 17.

b Phot. Nomoc.
 tit. 3. c. 1, 2. tit. 3. c.

14.
 c M. 1. 1. 16.

that in the highest, which was nearest the Al-
 tar. καθέδρῳ and ἀποθήκη had their stations^r, ὑπο-
 θέσεις and θυροθήκες had theirs: their fideles venturing
 not ἐν τῷ καθέδρῳ as Theodoret^f; or ὑποθήκη, as
 some Councils in Bimini^t speake; beyond those
 rayles or Cancelli (whence the name of Chauncell was
 derived) which distinguished the nave, or body of
 the Church from the Oracle, or Chauncell. None
 out of orders, no not at the Communion, came with-
 in these (whence arose that distinction in the anci-
 ent Church betwixt the communion^u of the Clergy,
 and the Laity, being not different in substance, as an
 ignorant Romanist urges for the restraint of the
 Cup, but in place) nor all within orders, neither with-
 in those regions beyond these (for the very^x Grecians
 themselves have their Tables inclosed with great
 mystery from the people, at this day,) the inferiour
 degrees communicating within the first, the higher
 alone within the second: in the Chauncell the rest, the
 Priests only^a at the Altar. So that, although they
 carefully provided for a due respect to other parts
 of their Churches, forbidding either to build^b on or
 neere them, to passe or carry through them, as our^c
 Saviour also in the Gospell did; to prophane the for-
 mer soile of any Church by secular uses, after, in a
 more convenient site, they had built another, to
 open shops and stalls upon the doores and walles of
 God (for if hee would not be troubled with the
 noise of hammers, while his Temple was building,
 he will not be troubled with the noyse of hammers
 about it; when it is built) yet was there a more aw-
 full reverence commanded to this part, being bar-
 red from the ordinary view, which made them so
 passionately

passionately ^dcomplaine, when the outrages of those Pagan times brake in upon them, with the ^eBethshemites, and discovered what they might not see: the same distinction being observed by the *Gentiles* besides: for they had their ^f*περίπασις* and their *ἀδυναμία*, their *ῥαῖς* and their *ἁμαρτίας*, as appears by their *owne* antiquities, and Historians: all the particulars whereof might be justified by severall authorities, were not for the *losing* of my Sermon in my quotations.

Cursed be the man, saith the Councell of Gangra, that teacheth the contempt of the house of God. The curse is 1300 yeares old at least: and yet, 'tis to be feared, lives still, to condemne a distemper of zeale in our later times. For how have the same which aimed at a parity in Church-men, sided also for a parity in the Church; and, from a parity in the Church, risen to a parity of all places with the Church; that the Temple of God is the world, and to build is to confine him, as John Hus^h did? ye take too much upon you, seeing all persons are holy with the rebels ⁱhere; and to what purpose is this waste, seeing all places are holy, with the traitour ^kthere? ye are a royall Priesthood in Saint Peter^l, all Priests; and therefore a Priestly Kingdome in Moses^m, all Kings: no difference betwixt him that sacrificeth, and him that sacrificeth not; the pulpit, and the tables end; the belfrey, and the altar. And to shew they are those that make merchandise of the word of God in Saint Paulⁿ, have retailed their Divinity in some parts, by the strike and the scales, the peck and the pound, preferring ware-houses before Churches. What? despise ye the house of God, saith the Doctor^o of

d Neque hic rerum finis erat: nam & Sanctuarium ingressi sunt milites quorum aliquos scimus nullis initiatos mysteriis, & viderunt omnia quae intus erant: quin & sanctissimus Christi sanguis, sicut in tali tumultu contingit, in praedictorum militum vestes effusus est. *Chrys. Epist. 1. Innocent. Rom. Episcopo. c. 1 Sam. 6. 19. f* Jul. Poll. l. 1. c. 1. &c.

g Cod. Can. Eccl. univers. p. 40. *h* *ἡμεῖς οὐκ ἔχοντες τὸν ὄλον τὸν Θεὸν ὑπομένοντες τὸν Θεόν, καὶ τὰς ἐν αὐτῷ συνδεδεμένους ἀνάστα ἔσω.* Phot. Nomoc. tit. 4. l. 1. tit. 13. c. 33. *i* *And* *anciently* *others* also. V. Vened. exercit. in Ignat. Ep. ad Magnes. c. 4. Test. of the true Church p. 130 &c.

j Num. 16. 3.

k Mat. 26. 8.

l 1 Pet. 2. 9.

m Exod. 19. 6.

n 2 Cor. 3. 17.

o 1 Cor. 11. 22.

the Gentiles? Some do, and some do not: but *wherein have we despised it, say they? In that ye say, the table of the Lord is contemptible; saith the Prophet. Psalmes of degrees we read of; because, 'tis said, they were sung upon those degrees or ascents unto the Temple; and, as there were degrees without the Temple, so are there degrees within the Temple too: different respects due to places, for different degrees in the places; the neglect therefore of respects to the Table, was a contempt of the Table, Mal. 1. 7. But blessed be God, who, as formerly he bestowed Kings upon this land to raise his Churches, so hath he raised us Kings, to preserve his Churches: else that curse on Israel, in Hoseah 9, had been ours perchance ere this: The thorne and the thistle had come upon our Altars; we might have met in caves and chambers still, as the Primitive Christians did; for, though we would allow the Lord, heaven for his throne, we would scarce allow him earth enough for his foot-stoole: and the Magistrate might have cause to enioyne the carriage of padles againe, even when we walke within the courts of God. Damascen^s tells us of a judgement upon the violaters of one Oratory by death: and Bede tells us of a judgement upon the violaters of another Oratory by fire. He is the Lords annointed, saith David, and therefore God forbid we should touch the King: and this is the Lords annointed^{*} too; and therefore God forbid we should wrong the Church: for as a disrespect to the Chaire of State reflects upon the King, because he is represented there: so doth a disrespect to the Church reflect upon God, because he is there: the same God through every part thereof, but not in the same manner through every*

p King Ethelbert
built Saint Pauls
in London, and St.
Andrewes in Ra-
chester. Bedes hist.
l. 2. c. 3. &c.
q Hof. 10. 1.
Lappa & tribulus
ascendisse super
aras.

r Deut. 23. 14.
s De imag. Orat. 3.

t Hist. l. 4. c. 25.

* Nation used in
Consecration.

Gen. 35. 14. c. 28.

Exod. 45. 9.

Minut. Fel. Octav.

&c.

ry part therof. For as there are different degrees of *sanctity* in them, so is there a different dispensation of his *presence* in them too: which leads me to the reason of this distinction, and my second generall.

2. In every consecration there is *livery and seisin*, giving and taking possession; giving possession by *man*, and taking by *God*, and although man take not possession alwayes *immediately by himselfe*, but *mediately*, sometimes by a *proxe*: or, though *immediately by himselfe*, he is not *personally* alwayes present, but for the most part onely *relatively* there: *God* alwayes takes possession *immediately by himselfe*, and is alwayes in an *especiall manner*, *personally* present, where he takes possession too: the difference betwixt *ordinary* and *extraordinary* consecration; consecration by *donation from man*; and consecration by *assumption or reservation from God*; lying principally in this: that his presence *followes that*; but his presence *makes this*: there 'tis a *consequent*, and here an *antecedent* to consecration. For example: *God* appeares to *Iacob* at *Luz*, in the *eight and twentieth of Genesis*: 'twas there he saw the Angels ascending and descending, that thorough-fare betwixt earth and heaven, *Verse 12*. and thereupon, *surely the Lord is in this place*, saith hee, *Verse 16*. What then? how dreadfull is it therefore, seeing the *house of God* it must certainly be, where *God* certainly is, and the *Gate of Heaven*, from whence our prayers are carryed by the Angels into heaven? *Verse 17*. Nor will hee ever esteeme it lesse, and therefore appoints a *Pillar* where he intends an *Altar*, *Verse 18*. and as the *property* of the place is alter'd, so is the *name* too: 'twas *Luz* once, 'tis *Bethel* now,

Verse 19. and in this *house of God* shall his vowes and devotions be performed *unto God*, the presence of *God in that place* inferred a consecration of the place, at the *last verse of that Chapter*. Nor was this the illation of *Jacob* only here, but else where of *God Himselfe*: the *Lord* appeared by an Angell *unto David*, and the *Lord* commanded *David* by a Prophet, *goe, reare an Altar there*, 2 Sam. 24. 18. The *Lord* appeared by an Angell *unto Moses on Sina*, and neere *Iericho* *unto Iosuah*: the story of *Iosuah* assures us, *God* was in an *especiall* manner present *there*: and the story of *Moses* assures us, *God* was in an *especiall* manner present *here*, inaccessible ^{it} was, both for the steepnesse, and the height, and the *fearefull residence of God* in the Mount. *Moses* was the *first* in those parts, that ever invaded it, saith *Iosephus*; and the people durst not doe so much, after hee had often ^a done so: *afarre* ^b off they are placed, and when they were *sanctified* too; and yet even *here* they seeme too neere. *Moses's* adventure passeth not without a ^c check, though afterwards he received the *Law*, and now an *embassy*, from hence; and when he returnes from *Egypt*, his offence must be expiated by *sacrifice*. *God* tells him *the place is holy*, because *his presence made it holy*: for as the judgement seate is, where sits the *Iudge*; so where the *Lord* is, there is an *Altar* and an *Oracle*.

π τὸ σιναῖον ὑψη-
λότατον τῶν ἐκεῖ ὄ-
ρων πυργάον, καὶ
διὰ τὴν ὑψοσύνην
ὅσα μεγάλα καὶ ἄρ-
ρημύτων τὸ ἀπότο-
μον ἀνθρώποις ἔ-
μῶνον ἐκ ἀνάβα-
τον, διὸ ὅτε ὡρα-
θῶμαι μὴ δῖχα πό-
νε τῆς ὁψείας διωά-
μῳον, ἀλλῶς τε
διὰ τὸν λόγον, ἵνα
πρὶ τούτου Θεόν, ἐν
αὐτῷ διατεῖεν
φοβερόν καὶ ἀσέ-
στον. Ioseph. An-
tiq. l. 3. c. 4. τὸ τοῦ
ἔστιν ὑψηλότερον
τῶν πύργων ὄρων,
ὡς νομάς αἰετον,
ἀγαθὴς φουρμύνης
πᾶς, καὶ διὰ τὸ δόξαν εἶναι ἐν διατεῖεν αὐτῷ τὸν Θεόν, ἡ κατανυμῶν δεισις περὶ τὸν, ἡ πολ-
μῶντων ἐμβαστεύειν εἰς αὐτὸν ὅτι ποιμάνων. l. 2. c. 5. ἡ φωνὴν τῆς πυρὸς ἀφῆντο καὶ ὄνο-
μασι κατέστητο αὐτῶν καὶ ποιμῶν ὁ λόγος, οἷς τότε δέσποιν αὐτῶν πολλοὶ καὶ παρὰ τὸν
εἰς χαλεπὸν, εἰς ὁ μὴδεις ἀνθρώπων περὶ τὸν ἀφῆντο, διὰ τὸ ἵνα θεῶν, ἐσθμῶν, καὶ συνεβί-
λευι τῆς φλογὸς πορρωτάτω χαλεπῶν. Ibid. 2 Exod. 3. 1. c. 19. 3, 20, 24. ἡ Exod. 10. 18.
c Ioseph. Ant. l. 2. c. 5. d ἐξ ἐξαχθόντα μῆντοι τοῦ ἱεραὸς οὐ τῆς γῆς Αἰγύπτου, ἀλλὰ ἐκ ἐλευ-
σιν ἀφικαμένων εἰς ἐκεῖνον ἐντελέσθη. Ibid.

And as the presence of *God* precedes consecration in those examples, so doth it follow in others. A place there was for *Adams* devotions and his families, which *Cain*, as the usuall idiom of Scripture is, calls *the face of God*, according to the opinion of severall Divines; and which face *Abel* enjoyed, *God* testifying his presence, as *Theodotio*^f renders, by firing his Sacrifice, *Gen.* 4. 5, 14. A *Tabernacle* is erected for *Israel* in the *Wildernesse*, and the same *God*, which commanded it to be consecrated, took possession of it, as soone as it was consecrated. *Exo.* 40. 34. a *Temple* is erected for *Israel* in *Canaan*. *Salomon* implores *Gods* especiall mercies, and his especiall assistance, and his especiall presence to such as should performe their *Oraisons* in, or towards that place, at the consecration; and all these follow upon the consecration ^h *2 Chron.* 7. 1. Whether therefore it be ordinary, or extraordinary, wheresoever a consecration is, there *God* especially is, by a peculiar dispensation of his gracious and mercifull presence: so was he to *Abraham* and *Iacob* by his covenant and promise, so to *Moses* and *Iosuah* by his commission and assistance, so to that whole Nation by his immediate direction and audience, in the *Tabernacle* and the *Temple*.

And, as there was a greater communication of the divine presence in these places, than in others (whence that erection of *Altars*, to continue his residence, where *God* appeared once; that praying of their living, and that placing of their dead ^k, with their faces towards the *Temple*; that appellation of presence, or *shew bread*, ^l that expression of the *Temple* by the face ^m of *God*: of frequenting his Courts by ⁿ comming before the *Lord*: those apparitions of *God*,

^c 1 *Chron.* 16. 29.

Ion. 1. 3.

Exod. 23. 17.

Walk. of sacril.

Or.

^f ἐν πνεύματι, *Mar.*

Sept.

^g 2 *Chron.* 6.

¹ *Reg.* 8. *ἱεραία*

ἡ μολαγ πνα τῷ

ὁ πνεύματι ^h *ἡ*

τῷ πνέματι

ου, ὡς ἀνὰ ὁμ

ᾶν ⁱ *ἡ*

ἡ ^j *ἡ*

ἡ ^k *ἡ*

^h 2 *Chro.* 5. 13, 14

¹ *Reg.* 6. 13. c. 9. 3

ⁱ 1 *Reg.* 8. 38. 42.

44. 48.

² *Chron.* 6. 25, 34.

Dan. 6. 10.

^k *The Patriarchs*

in Hebron lie

North and South,

and Hebron is

South from Ierusa-

lem. Bed. hist. l. 5.

c. 18, &c.

^l *The Sept. call*

them ἄρτοι ἐν πνέματι

vs. The Heb. face

bread.

^m *Esa.* 37. 14, 15.

c. 66. 23.

ⁿ *Sam.* 10. 29.

Exod. 23. 17.

n To Abraham & God, ⁿ where the Temple was to be built; that *seve-*
 David, Gen. 22. *nity of the weather*, never rayning in ^o the day time,
 2 Sam. 24. Ioseph. but in the night, as their historian relates, while the
 Antiq. 1.7.c. 10.1. Temple was to be re-built; & that departure of God, by
 1.c. 14. ἐφ. ὅτι ἡ- a voice in the Temple from God, before the finall de-
 εὐν Δαβὶδ ὁ βα. struction of it, under Titus Vespasian; so was there a
 σλαὺς ὕστερον ἰ- greater communication of the same presence in
 οὐρεται. some parts of those places, then in others: and there-
 ο λέγεται δὲ κατ' fore, though the glory of the Lord filled both the
 ἐκείνον τὸν καιρὸν, Tabernacle and the Temple, yet it filled not all alike:
 ὁποδομιὰς τῆ for we reade of the place of his Throne, and of
 ναὺ, τὰς μὲν ἡμε- the soles of his feet: a place where he walkt, and
 ρας ἐχ' ὕμιν, ἐν δὲ a place where he sate; a place of his being, and a
 τοῖς νοτί· γινώσκ' place of his rest; a Tent and a mansion: house; that
 τοῦ οὐρανοῦ, ὡς μὴ as the earth, in comparison of this, saith Iosephus,
 κολληθῆναι τὸ ἔργον. and this as the heaven, in comparison of that: the
 Ioseph. Ant. 1. 15. Lord of Israel indeed may be elsewhere, but the
 c. 14. glory of Israel is here: and, although God may
 πνευματικῶν αὐτῶν ἐν there meete with Moses, here Moses shall be sure to
 τεύσαν. Ioseph. de meete with God, Exod. 30. 16.
 Bell. Iudaic. 1.7.c. 12. after Christ, so did the reason of that distinction too:
 q Exod. 40. 35. 38. the whole indeed is the house of God, so the Apostle
 Ezek. 43. 5.c. 44.4 calls it: because, although the Lord be without
 r Ezek. 43. 7. these Walles, he is more within; as we are not pre-
 s. Deut. 33. 14. sumed to be so much abroad, as at home: and there-
 Esa. 37. 14, 15. fore God is not only present extraordinarily himselfe
 The Cherubins there, as the decrees, the general opinion of Divines,
 faces were inward. with the formes of consecration shew: but, also,
 2 Chron. 3. 14. as a learned Prelate of this Land hath, out of the
 t Num. 10. 35, 36. Antiq. 1. 3. c. 5. 2 Sam. 4.
 Psal. 132. 8. Psal. 76. 3. Psal. 87. 2. sparsim. to the end of
 1 Sam. 4. 7, 8. b B. Montag. Inuoc. Saints. p. 153. ancient

This shall be my
 rest forever.

καὶ τὸ μὲν τὸ αὐτῶν
 τὸ μὲν τὸ ἐπὶ τοῖς
 πνευματικῶν κινήτων,
 ὁ τοῖς ἱεροῦσιν ἡ
 ἀβασίαν, ὡς ὑπερὸς
 αὐτῶν τὸ θεῶν. οἱ
 δὲ αἱρετοὶ τῶν
 ἀνθρώπων καὶ δαλασῶν τοῖς ἱεροῖς
 22. 1 Tim. 3. 15. b B. Montag. Inuoc. Saints. p. 153. sparsim. to the end of
 that Treatise.

ancient, collected to my hands, according to that representation of this truth, in *Jacobs Ladder*, he is present also, by his *Ministers and Angels*.

And yet, though the Church conceived him to bee present in all parts of this house, it conceived him to bee more present in one part of this house, then in another. Which was the reason; that, notwithstanding the distribution of the Sacrament might be in other parts, the consecration was in one; where our *Liturgy* also hath enjoined the second service to bee read; and, after Child-birth, the presentation of thanksgivings, and oblations: and all this, in respect of that peculiar dispensation of his presence in this division of the Church; as within the vayle, in that division of the Temple; having an Altar here answerable to a mercy-seate there: as also, in respect of that union berwixt this place and his humane nature, that and his divine: for, as I like not *Berengarius* ^d that said, he is sensually; nor *Peter* ^e *Martyr*, whom he that writes his life tells us he said, he is carnally and corporally there: because I like *Saint Ambrose* ^f, and *Lombard* ^g, and *Bucer* ^h, and *Roffensis* ⁱ, and *Harding* ^k in this respect, who advise in this argument, forbearing the determination of the manner, to clothe our phantasies in generall, and indefinite expressions: as I like not those that say he is bodily there, so I like not those that say,

^c Rubric. before the Communion, and Churching.

^d Sensualiter. de consecrat. dist. 2. c. 2. Ego Berengarius, which the gloss likes not.

^e Carnaliter & corporaliter. Vit. Pet. Mart. per Ios. Simlerum. præfix. Com. in Gen.

^f Quid quæris naturæ ordinem in Christi corpore, cum præter naturam sit ipse Dominus natus ex Virgine? Ambros.

^g Si quæris modum quo id fieri potest, respondeo, mysterium credi salubriter potest, investigari salubriter non potest.

^{Lomb. Senr.} 4. d. 11. a. 3. He gives this rule, but in this argument observes it not, as he should.
^h He counsell to P. Martyr, ut in causa Cœnz Dominicæ, obscuris quibusdam & ambigu-
is dicendi formulis uteretur. Vit. P. Martyris per Ios. Simler. præfix. comment. in Genes.
ⁱ De potest. Pap. in temporalibus. Præfat. ^k Harding ibid. Salubriter credi potest,
fideliter quæri non potest. Those at Oxford in their disputations with Cranmer, out of Da-
mascen. and Lanfrank. Juell. vit. p. 105. Which these were not so carefull to observe nei-
ther, determining the modus too farre.

D

his

Laurence, T.

1 The Armenians.
Brer. Enq. c. 24 and
some mention d by
Theodoret. dial. 3.

qui carnis verita-
tem negantes, Eu-
charistiam respue-
bant, &c.

m Mur. 26. 26.

Mark 14. 22.

Luke 22. 19.

Iohn 6. 53.

n 1 Cor. 10. 16.

c. 11. 24.

o Eng. Liturg. Ar-
tiel. 28.

p Harmon. Con-
fess.

q Rossens. prxfat.
citat. *Synia arai-
maxros. Damas-*

cen. de def. & de
imag. Concil. Eph.

Cod. Can. Eccles.

ant. Rom. p. 100.

Zonar. in Can. Ap.

3, 4, 8, 9, 31, 19.

Concil. Laod. 12.

ἐν, ἑνὶ, ἐνὶ τῷ, ἐν τῷ

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ἑνὶ, ἑνὶ τῷ, ἐν τῷ

his body ¹ is not there, because Christ ^m faith 'tis there; and S. Paul ⁿ faith 'tis there; and the Church of England ^o faith 'tis there; and the Church of ^q God ever said 'tis there, and that truly, and substan-
tially, and essentially, as the confessions of all the re-
formed ^p Churches speake: and that not only by way
of representation, or commemoration, and yet with-
out either ^c can, ^s sub, or ^t trans, which the ancient
Church said not: by a ^r real, and neverthelesse, which
the ancient Church said, a ^s spirituall, and mysticall,
and supernaturall presentation, and exhibition. For
why should our Saviour bid us take, what he would
not have us receive? We must believe 'tis there, we
must not know ^h how 'tis there: our faith may see it,
our sense cannot, 'tis a mystery, they all say; and
'twere no mystery, if 'twere known: his presence
they determined, the manner of his presence they de-
termined not: they said ^h he is there, and they said
the Lord knows ^h how. For why should we seeke him
naturally in the Communion, whom naturally we can
not finde in the wombe of the Virgin?

ἑνὶ, ἑνὶ τῷ, ἐν τῷ, ὅμα καὶ αἷμα, ἰσχυροὶ ὁ Χριστός. Chrys. tom. 5. orat. 35.
τὸν αἷμα τοῦ αἵματος ἑνὶ τῷ. p. 368. 581. tom. 3. in 1 Cor. 10. orat. 24. ἡ δὲ τοῦ. The altar
cloth scarlet. Objected is Peter, ὅτι ἡ μαῖα διδοῖται ἀποκρίσιν αἷς τοῦ αἵματος ἡ ἰουδαία δὲ
τὴν ἰουδαίαν, ἡ ἰουδαία καὶ τὴν ἰουδαίαν ὅτι ὁ αἷμα τοῦ αἵματος ὁ αἷμα τοῦ αἵματος. Cone. Constantinop. Gen.
5 sub Menna. act. 5.
r Rossens. P. 12 f. cit.

f Ap. Can. 3, 4, 5,
9, 8cc.

r Ap. Const. 1. 8.
c. 3, 8cc.

u Clem. Ep. 1 Cor.
p. 38, 53.

Which believe of theirs, concerning the verity
of Christs being in the Sacrament, occasioned also
those frequent expreffions of that place and mystery
amongst the Ancient, by the names of Sacrifice and
Altar. So the Apostles usually in their Canons ^s,
and those too, which are undoubtedly theirs: so the
same in those constitutions ^t, which by many are
thought to be theirs. So Clement ^u, in his Epistle
to

အိ

1. Apolog. pro Ig- as I have read; wherein, as farre as I have per-
 nat. c. 4. Exercit. in used, I beleeeve a man may safely v. e places, and
 Epist. ad Magnes. in many allow *twenty for one*. And so Ignatius in
 c. 4. Exercit. in Ep. severall Epistles: which makes me the more won-
 ad Philadelph. c. 18. der, *Vedelius*. I should have the face to deny the
 He strives to cor- use of these words with any of the *Primitive times*,
 rupt Epist. Ephes. by *forsting* in unlessse his exercitations were *ready*, before his Au-
 6th *way for Summ.* thor was read.
 Mar. & not. crit. p. 140.
 m Chrys. *shoves* And were there no other reason to warrant the
 all benefits and especiaall dispensation of his favour and presence,
 mercies to be dis- in this place, *besides this*; I see no reason any should
 pensed to us from sticke at *this*: seeing, 'tis just that place should have
 the death of Christ, a pre-eminence *above the rest*, from which *in* vertue,
 which is represent- and efficacy is derived *to the rest*: for the Word
 ed there. In 1 Cor. which we preach is not operative, but through the
 10. Rom. 24. E- merit of *that sacrifice*: nor those streames of rege-
 thic. neration pure and cleane, any thing *regenerative* at
 n Damascen. de all, unlessse *first* bathed and washed in his blood.
 fid. orthod. l. 4. c. Nor can any say, this grace of his extraordinary
 16. de imag. &c. & residence, and assistance or operation which we pre-
 def. Red. Eccles. sume here, is greater then *Ecclesiasticall Writers* or
 hist. Chrys. tom. 6. ordinarily ascribe to those parts our *Saviour* in his
 Orat. 61. Quod Humanity conversed *principally* in, to those things
 Christus Deus he used, or were used *against* him: no more then
 contra Iudaeos & his garment had in Saint *Marka*; or his *spistle*
 Genules. p. 631. in Saint *Iohn*; no more then the rod of *Moses* in
 632. *Exodus* 9; the mantle of *Eliab*, or the bones of *Eli-*
 Damasc. de imag. sha in the *Kings*: no more then the hand chercheife
 Orat. 1. p. 705. of *St. Paul* in the 19. of the *Acts*, or in the 5. the
 706, 707, 711. shadow of Saint *Peter*.
 722, 723, 724. I need not range for an Application, because the
 q. Mar. 6. 56. Lord hath brought it to my hands. Many people
 p. Ioh. 9. 6. shall say, come, let us goe up to the *Mountain* of the
 q. Exod. 7. & 14. Lord,
 1. Reg. 2. *Lord*,
 1. Reg. 13. 10.
 1. Act. 19. 12.
 1. Act. 5. 15.

Lord, to the house of the God of Iacob, and hee will teach us his wayes, and we will walke in his pathes; for out of Zion shall the Law of the Lord goe forth, and the word of the Lord from Ierusalem. A prophesie it is of the Church: and it is in our power to fulfill this prophesie, by our comming to the Church: many people shall say; (and ô that many people may ever say so) come let us goe from strength to strength, as David ° speakes; that is: *de acie in aciem*, say interpreters °: from the violence, and assault of one holy assembly to another. Let our *hallelujahs* be sent up like the roaring of the Sea, and our *Amens* like a clap of thunder, as Saint Ierome relates of the *Primitive Christians*: for thus is the Church an *army with banners in the Canticles*, and no way but thus. Let us not only invade God by our single devotions, but by our united cries beleager and besiege him. 'Tis the mountaine of the Lord, because he builds on a Rock that layes his foundation here; and, he that doth not, builds on the sand, and 'tis the house of the Lord, whom we shall meete nowhere, if not here; because to pray, in Gods language, is to meete with God; and he that pretends businesse to keepe himselfe from hence, & saith something is more necessary then he, he will teach us his wayes here, and he will give us grace to walke in his wayes here too: because he that comes not willingly to Church, must goe unwillingly to hell; saith that fearefull proverbe in Bede, which he warrants by as fearefull an example. There is a balme justified by some, which cures at any distance; but this balme of Glad doth not: it must bee applied to the wound, not to the sword; nor can a Sermon have any influence on such

o Ab acle in aci-
cm. *Iun. & Trem.*
de bande en bande.
Fre. Bib. ἐν σωδ-
μῶς εἰς σωαμὴν.
Sept. Sen. de vir-
tute in virtutem.
Vulg. id est: a coetu
uno sacro ad alte-
rum, ad exercen-
dum publicè to-
tum Dei cultum.
Metaphora à re
militari. *Iun. &*
Trem. in loc:
p Iob 30. 15.
Sept. Sen.
q τί δ' αὖ ταύτης
καταγωγίας ἡμεῶν
αὐ χεῖρεσιν, ὅταν οὗ
τῷ Οὐκ ἀπαρχὰ
των ἑτέρων ἀναγ-
αυότερον ὑμῶν πρὸς
ἀλλήλους. Chrysost.
orat. 13. p. 72.
Bred. hist. l. 5. c. 15.
Gaelen, &c.

f Matth. 22.8.

t 2 Cor. 5. 10.

u Mal. 2. 7.

x is rdy vady Oū
 surpetyers Ignat.
 Epist. Magnes. Ar-
 nob. cont. Gent. l. 6.
 Minut. Octav. vid.
 Vedel. in Ep. Mag-
 nes. c. 4.
 Rev. 1. 6.

as are not *there*. The wedding is prepared, goe ye
 therefore into the *highwayes*, and bid to the wedding
 goe not into their *Chambers*, but unto their *wayes*,
 where men are to be, not where they are not to be at
 such times; bid those yee finde *there*, but bid not
 those yee finde *not there*, saith our Saviour in the
 Gospell. For, as when we receive summons from
 our superiours, the messenger seekes us not in idling
 places, pursues us not into the fields, comes not to
 our sports to warne us, but to our houses, there
 reads his message as if we were *there*, because we
 should bee *there*; and then, without any further
 enquiry, departs, fastning the Script upon our
 doores. In like manner, the Priests are Gods Em-
 bassadors, saith Saint Paul: they are his messengers,
 saith Malachi: God supposeth every man at home,
 and so doe they; because at all consecrated houres,
 they are presumed to have no houses, but such. Out
 of Sion shall the Law of the LORD goe forth, and
 the word of the LORD from Ierusalem: from
 Sion in Ierusalem; but not from Ierusalem without
 Sion: from his Temple where he especially is, but
 not so out of his Temple, where hee so especially is
 not, Esa. 2. 3.

We finde no stately Churches in the first ages after
 Christ, meaneer oratories we finde; no such Altars
 as the Heathens, had the Christians; nor no such
 Temples then. The Woman was in the Wildernesse,
 in those Pagan times, and who lookes for state, or
 costlineffe *there*? had those happy soules been blest
 with such, as we, by the gracious wisdom of a
 Religious Prince, and the carefull devotion of those
 Governours under him, enjoy: the ebbe would not
 have

have beene formerly *so low*, when the Organ was *so high*: *Canonicall houres* had beene *more canonicall* kept; nor would those seates have beene so lanke at prayer, whose originall and fundamentall businesse is nothing but to pray, their *midnights* would have more filled such, then our *noones*. *What shall be the signe, that I shall goe up to the house of the Lord*, saith *Hezekiah*? *Shall the shadow goe forward tenne degrees, or goe backward*, saith *Esalah*? The Sunne is too fleete for our zeale already, our Religion is too long divided betwixt the Combe and the Glasse, to pray at *that rate*: and therefore, if the Sunne goe forward, 'tis a signe we shall not goe up; bid the Sunne goe backward, and then perchance we may. The *Pelagians* said, there is no sinne but by *imitation*: but, if *this* had ruled us, *that* had not beene: for I would all of us sayled by *this Card*, and all our light were borrowed from *this Sunne*: *whom remember, O my God, concerning this*, and wipe not out the good *deedes* that he hath done for the house of my God, and for the offices thereof: *blessed are they that dwell in thy house*, saith *David*, and therefore blessed be he. *God loves an early devotion*, and an *humble* too: *Wee will come*, saith the *Psalmist*, and we will fall low *besides*: for, as wee may appeare in a Court; and yet by the omission of our service, may be judged not to be there: so if we neglect our *homage*, we are *absent*, though we are *here*: by which I am conveyed to the illation upon this reason, and my last generall.

3 The assumption flowes so naturally from the *postulata* or *lemmata*, that I might conclude as *Mathematicians* use; with a *constat quod erat demonstrandum*;

c Gen. 23. 7.
 d Gen. 24. 26.
 e Gen. 33. 3. 6. 7.
 f Gen. 41. 45 c. 37
 8, 9, 10. c. 42. 6. c.
 43. 27, 29. c. 50. 18
 g Gen. 49. 9.
 h Exod. 18. 7.
 i Ruth. 2. 10.
 k Judith 10. 20.
 l 1 Reg. 2. 19.
 m 2 Reg. 2. 15. c. 1.
 13.
 n 1 Sam. 28. 14.
 o Dan. 2. 46.
 p 1 Sam. 24. 10.
 q 2 Sam. 24. 20.
 1 Paralip. 21. 31.
 r 1 Sam. 25. 24, 41
 f 2 Sam. 1. 2.
 t 2 Sam. 9. 6, 8.
 u 2 Sam. 14. 4.
 x 2 Sam. 14. 24.
 a 2 Sam. 19. 18.
 b 2 Sam. 18. 2.
 e 2 Sam. 18. 28.
 d 1 Reg. 1. 16, 31.
 e 1 Reg. 1. 23.
 f 1 Reg. 1. 53.
 g The lowliness of
 the Sultans homage
 to the Caliph of
 Egypt, Guil. Tyr.
 the violation of
 Theodol. statues,
 how dangerous.
 Chrysost. *αὐτοκρατορίας*
 Congeys perform-
 ed to Julians. Naz.
 Inveſt. *ἡ δὲ ἰσχύς αὐ-*
τοκρατορίας, καὶ ἡ
ἐξουσία, βασι-
λικὴν δὲ ἰσ-
χύον ἐν δυνάμει
μαται. Damasc.
 orth. fid. 1. 4. c. 3.

dum; wer't not my resolution to prescribe for the
 one, as well as for the other; that, as the Church of
 England assumes the same premisses, so doth she in-
 ferre the same conclusion the Church of God hath
 ever done before. A different holinesse confest there
 is of places: and 'tis confest too, this ariseth from a
 different presence of God in places: and there must
 follow therefore, as by the learned 'tis confest be-
 sides, a different respect towards those places: else
 were there not a suitableness betwixt honour and
 merit, which naturall justice requires; nor should
 we weigh out our distances so evenly to God, as
 we doe to man: as the King shines more or lesse up-
 on men, we more or lesse regard them, and measure
 out a different rate of honour or worship, according
 to that different proportion of either which hee be-
 stowes. We reade of civill respects from Abra-
 ham to Ephron, from his servant d to him, from Ia-
 cob to e Esau, from the f Egyptians to Ioseph, from
 Ioseph g to Iacob, from Moses h to Iethro, from
 Ruth i to Boaz, from Judith to k Holofernes, from
 Solomon l to Bathsheba, from Abazlabb m Ambassa-
 dor to Eliab, from Saul to n Samuel, from Nebu-
 cadnezzer o to Daniel. And we reade of loyall re-
 spects from David p to Saul; from Araunah q, and
 Abigail r, and the Amalekites s, and Mephibosheth t,
 and the Woman u of Tecoa, and Iob x, and Shi-
 mei a, and Gbusi b, and Ahimaaz c, and Bathsheba d,
 and Nathan e to David, and from Adoniah f to So-
 lomon; nor to their persons alone, but to their pour-
 traitures g, their robes, their armes royall, their chaires
 of State, their Chambers of Presence, because as the
 King is represented in his Nobles, so God is in the
 King.

608. Confess. p. 675. *ἀποτίθημι τὸ ἁγίον, ἑμπνεύματα ἁγία, ζωὴν, χαρίσιν ἐναγγέλιον* &
ἱερεῖα, and that ἐν τῷ ὑπακλίνειν τὴν κεφαλὴν. Chrys. Liturg. vid. ceteras. *Græcorum Liturgi-*
as. i *Damasce.* Orat. i. de imag. * *Τὴς πρὶν ἢ ἰν Ἱγνατ.* Ep. *Tarf. σέβας, Damasce.* O-
rat. 2. de imag. & σεβασμῶν, &c. Ibid. *A reverence to the place where God did manifest his*
presence. *Mason. of Isrl. c. 31. 32.* Reverentia vel honor religionis — debetur omnibus
 ijs quæ propriè spectant ad cultum — *And 'tis religion, too, not only* quia imperatur à re-
 ligione, *but also because* fundamentum habet in relatione rei aut personæ alicujus ad reli-
 gionem, & cultum sacrum. *Amos. de Conscient. l. 4. c. 31. §. 1.* Honor ille, qui Deo debetur,
 non potest ipsi debito modo exhiberi, nisi cum singulari reverentia tractentur ejus instru-
 menta; propter æctam illam connexionem & relationem, quæ inter actum aliquem, &
 instrumenta actus intercedit. §. 2. k *Gen. 19. 1.* l *Gen. 18. 2.*

[illegible]

E

servant

m Gen. 24. 26, 48; servant^m; so did Israelⁿ; so did Moses^o; so did
Joshuah^p; so did David^q; so did Ezekiel^r; so did
Daniel^s; so did Maccabens^t; and therefore by a
Metonymia signi, and a *Synechdoche partis*, through
those sacred volumes, this is frequently used alone^u,
to designe the whole service of God; as, if all were
out, if this were not in : which was done with their
faces towards the mercy^x seate, at the gate they shall
worship God, saith Ezekiel^a : because the gate was
over against G o d ; the Temple being built in a
length, and the entry before the Oracle (which from
their constant manner of praying that way, thence
had the oracle^a its name) and this as well without
the land, as within; so Salomon^b in his prayer pre-
sumed; and Daniel^c in his prayer did so : and that,
although the Jewish Tabernacle and Temple, whither
their eye directed their Oraisons, were engraven
with Cherubims too. And all this; because, 'tis
facies mea, my face, in Esaiab^e here : and Vestigia
pedum meorum, my steps there^f. 'Tis coram Domi-
no, before the Lord, in one place of Ezekiel^g, and glo-
ria Domini, the glory of the Lord, in another^h. Yee
shall reverence my Sanctuary, I am the Lord : I am
the Lord that am there, and therefore yee shall doe
your reverence there; ἡτοιμασθε πρὸς ἀπολαυσμένην : nor
to the place so much, as to me that am presentiall in
that place, Levit. 19. 20. Which was the reason of
the entrance of the Tabernacle towards the East. Joseph. Antiq. l. 3. c. 5. Moses commanded
them, when they came to Canaan, τὰς θύρας τοῦ ναοῦ ἀναστῆσαι εἰς τὴν ἄνατον αὐτοῖς κατὰ τὴν
ἐξουσίαν τοῦ κυρίου. The doors of the temple ἀνοίξαντες εἰς
τὴν ἀνατολήν. οὗτος ὁ ναός ἐκτισθήσεται ὑμῶν, καὶ τὸ πλῆθος τῶν υἱῶν Ἀβραάμ
ἀναστήσαντες εἰς τὸν ναόν, καὶ τὸ πλῆθος τῶν υἱῶν Ἀβραάμ
ἀναστήσαντες εἰς τὸν ναόν. b 1 Reg. 8. c Dan. 6. 10. d 1 Reg. 6. 35. Exod. 36. 35.
e Esa. 66. 23. f Esa. 60. 13, 14. g Ezek. 46. 3. h Ezek. 44. 4. The courts of my bo-
diness, Esa. 62. 9.

that

presence, and observes it not: a *Bartimeo* that cannot discern, then a *Mordecai* that out-faces him.

And in this beliefe, as the Primitive Christians used prostration to God at their *Eucharisticall* devotions; so did they, at their *ordinary* too. For that *swiftnesse* and *familiarity* of faith was not in fashion then, which brings men to Church without joyes, and sends them from Church without hearts; as if they onely came to keep company, and to sit with God. We find *προσκύνησις*, a kind of worship at the Communion, in *Cyrell* P^of *Ierusalem*; and *προσκύνησις*, a downe right worship in *Eusebius* & *Amiffanus*, *Theodore*, *Augustine*, and *Chrysostome*. We finde the neglect of the respect condemned in the *Begard* and *Beguina*, at a generall councill in *Vienna*: because 'tis *προσκύνησις κοινωσία*, it deserves this respect in the *Nomocanon* of *Pho-tius*. For our addresse must be with dread and honor, *μετὰ φόβου καὶ εὐλαβείας*, *καὶ ὁδοῦ καὶ φόβου*, saith that *Rhetoricall Bishop*. Because he shall depart hence without joy, that comes hither without feare. More yet, we have *τιμὴν θυμῷ*, an honour due to the Altar, in *Ignatius*; and *adgeniculari aris*, a kneeling to Altars, in *Tertullian*; and *προσκύνησις τῷ θυμῷ*, adoration of the Altar, in that generall Councill of *Constantinople* under *Menna*: and *reverentiam altari*.

in hunc) noni) C
q) Exaltata mente
adora corpus Dei
tui, cir. per Inel.
conc. ad Paul. cruc.
vita per Hymn. dicit
r) προσκύνειν, δι-
al. 2.
f) Nemo carnem
illam manducat,
nisi prius adorave-
rit. Aug. in Psal. 98
τὸ σῶμα τὸ σῶμα—
καὶ ἀνδρὶς ἀσθεῖς καὶ
βαρβαροὶ καὶ παρ-
δακαὶ καὶ ὁκίαν α-
φάντες, καὶ ὁδὸν
ἐσέλαντο μακρὰν,
καὶ ἐλθόντες με-
φόβου καὶ ὁδοῦ
πολλὰ προσκύνου-
σαν, μεμνημένους
τοῦτον καὶ τοῦτον
Barbaros ἡμεῖς δι-
στὴν ἱερῶν πολι-
ται. Chrysost. in
1 Cor. hom. 14.
Ethica
u) Apud Carthage Sum. Concil. 16. p. 435. Odon. Park. Sanct. Synod. ibid. p. 639. πὸς αἱ-
ρετικοὺς προσκύνειν δὲ καὶ κοινωσίαν καὶ πολυμάτωσαν ἀπὸ τοῦ. Phot. Nomoc. tit. 2. c. 2. schol.
a) Chrys. 1 Cor. 10. hom. 20. Ethica. b) τιμὴ τῷ καὶ ἐν σιμῶντι καὶ ὡς θυμῷ καὶ οὐκ οὐκ.
Ignat. Ep. Tarf. c) A part of penance Presbyteris adyolvi, aris adgeniculari, omnibus
fratribus legationes deprecationis suae inungere. Tertull. de poenit. d) μεμνημένους
ἀλλήλων, ἵνα οὕτως προσκυνήσωμεν τὸ ἄγιον θυμῷ καὶ οὐκ οὐκ. Patriarcha commota plebi.
Act. 5.

ribus exhibendam, a reverence to Altars, in the Synodals of *Odo*. We have *ἱερεῖς ἀσπασμὸν ἡραμιζόντες*, a *Salutation of the Table in Dionysius*^l, and *ζωοποιεῖς σέβας ἡραμιζόντες*, a *Veneration of the Table in Damascen*^s. We have *σιντὸς θυοσασμεῖν τὴν ἀλουργίδα*, the *Scarlet of the venerable Altar*, in one Councill^h; and *divina altaris*, the *divine Altars in another*ⁱ. We meete with *καλῆν τὰς κεφαλὰς*, a *bowing of the head*, in that donation fathered upon *Constantine*^k: and *ρίπλιν ἐπὶ τῆς γῆς*, an *exaltation of the soule*, through the humiliation of the body, out of an awfull reverence toward that place, in the life of *Mary the Egyptian*. Wee meete with *Theodosius* cleaving to the dust, in *Theodore*^m; and the *Grecians treble prostration*, from their *liturgies*ⁿ, and such as have been among them; and *Gorgonias* falling before it, in her sickness, as to a common *Physitian*, which resided there, in *Nazianzene*^o: which was the only reason of that fearefull judgement, upon a disrespect of this place, in the story *P* of the *Church* before: and may be one reason of that generall custome of praying *Eastward*^q, which continues in so many places, unto this day.

k Constantine bestowed those priviledges on Rome—*καὶ ἐκεῖ οὐ ἔστιν ἵνα καλῶν τὰς κεφαλὰς αὐτῶν*. *Constant. Donat. apud Schol. in Phot. Nomoc. tit. 8. c. 1.* Ἡ ῥίψασα τοῖς ἡραυτὶν ἐπὶ τῆς γῆς, καὶ τὸ ἄριον οὐαῖο προσκυνήσας ἔδαφος. *vit. Mar. Eryp. apud Damasc. de imag. Orat. 3.* m. l. 5. 18. *Ed. Steph.* n *Sands relat. p. 173, 174.* προσκυνήματα τὰ ἡγια ὡς ἀνθρώπων: ἔμφοθεν τῆς ἀλίας ἡραμιζόντες προσκυνήματα τρία. *κλίεν τὰς κεφαλὰς*. In severall places of *Chrysost. Liturg.* Vid. *ceteras Græcorum Liturgias.* o *Naz. Orat. in Gorgon.* p *Theodor. l. 3. c. 11, 12.* q *Nomoc. Phot. tit. 3. c. 1. tit. c. 5. Damasc. Orth. fid. l. 4. c. 13. Orat. 1. de imag. Orat. 2. de imag. histor. p. 896. vid. Ral. l. 1. par. 1. c. 3. 5. 3.*

And whosoever thinkes not this prescription long enough, had need write annalls ancienter then the world. Since hath Ecclesiasticall adorati-

e *Odon. Paris. Statut. Synod. apud Carranz. 16. p. 638, 639.* f *ἱερεῖς ἡραμιζόντες ἀσπασμὸν*. *Dionys. Arcop. hierar. c. 2.*

g *σέβας—ἡλιν ζωνοποιεῖν ἡραμιζόντες*, τὸν ἄριον ἡμῶν τῆς ζωῆς ζωοποιεῖν. *Damasc. de imag. Orat. 1. σέβας καὶ προσκύνσεις τῆς ζωοποιεῖς ἡραμιζόντες.* *Orat. 2.*

h *Objected to Peter*, ὅτι τὸ πᾶσαν δόξα ἡμῶν ἀπορεῖσθαι ἐκ τῶν ἡραμιζόντων ἀπεναντίας τῆς πύλης τῆς σιντὸς θυοσασμεῖν τῆς ἀλουργίδα. *Con. Constantinop. Gen. sub Menna. act. 4.* i *Concil. Carthag. apud Lomb. sent. 4. d. 20. a. 6. Divinis reconciliari altaribus.*

on ever beene in use: and I wish, those seditious *Corahs* of our *Israel*, would rayse no contradiction against that authority, which God hath justly bestowed upon *his Kings*, and *their Churches* (for to curse *God* and the *King*, in *Esaiab*, goes together: because he that doubts not to do one, will undoubtedly doe the other) but of *this date*: or that they could shew so quiet and interrupted a possession, such a *time out of minde*, for the best lands, and Charters they have.

Feare nottherfore to tread in the same steps with *the Church of England*, because this treads in the same steps *the Church of God* ever did before. Those fainted times loved him too well, to love any thing like him; and, although they gave a *Religious reverence* unto those places, they terminated that religious reverence in *God*, not in the places: *ne deo drachmava* *θεοκυνεμεν, αυτοις ολκας θεοδωριτες*, faith *Damascent*. The house of *God* was honoured for *God*, the *Throne* for the *King*, the *Altar* for the *Sacrifice*: as *Alexander* adoring *Gods* name in *Iaddus* *mitre*, adored *God* alone, neither *Iaddus* nor his *mitre*: and he that respects a house for the owners sake, respects not his house, but *him*, so much they said; but to justify the practice of our *Church*, I need not say so much. For, as although the *human* nature of *Christ* receive al from the *Divine*, we adore the whole *suppositum* in *grosse*, which consists of the *humane* as well as the *Divine*: so, because of *Gods* personall presence in the place, we adore him, without an abstraction of his Person from the place. 'Tis not the *Altar* we worship, but the *Lord* towards the *Altar*: no prostration to a false *God*, but a prostration before the true *God*: pulveri-

satio

f De Orthod. fid.
l. 4 c. 12.

t Iaddus being in al
his priestly robes,
α, επι τ κεφαλης ε-
χοντα πτω κιδειν
α, το χρυσον επ
αυτης ελασμα, ω
το ε ο ε ε
γραπτο ονομα
προσχυδων μον
προσκυνησε το ο-
νομα α, ε αρχιερα
περ το παπια-
το παρ κειν
α, δε μον προσ-
χυδων αυτω α
πυδομεν τι δι-
πολε προσκυνε-
των αυτον απαν-
των, αυτος προσ-
κυνησε ον Ιεσαι-
ων αρχιερα: ε το
τον επ προσκυν-
ησαι, τον δε θεον
ε ε αρχιρσυνν
αυτος τειμνται.
Ioseph. Antiq. l. 11.
c. 8.

satio nihilitatis nostra, as a *Kempis* upon another occasion speakes, an acknowledgement of our *vilenesse*, and Gods *infinitenesse*; of our originall out of *dust*, and our resolution into *dust*; a confession of *His being there*, and our humiliation to *Him that is there*: an adoration of him *that is not seene*, looking on that *which is seene*: no Altar against God, but as that in *Iosuah* ^{u Ios. 12. 25.} "was an Altar for God; nor an Altar of any strange worship, but of *witnesse*. O worship the Lord in the beauty of holinesse, saith *David* ^{z Psal. 96. 9.}; 'tis a place of holinesse, and therefore no Laysee for *Mammon*: and a place of beauty, and therefore no resort for our pollution. 'Tis *Betbel* the house of God, frequent 'it we must for his sake: and *Bethlem*, the house of bread, frequent we must for our owne. Here dwels our *Physitian*, o let us run to the God of our health, as *David* calls him, and here encampes our generall, o let us flie to the God of our strength, as *Moses*, this is *ιατρείον* in *Damascene* ^a; a universall antidote that never failed, no languishing soule miscarried: and this is *φεινέον*, in *Iosephus* ^b, an impregnable fort, that never was taken yet (the same word in *Hebrew* ^c signifying the Temple, and safety too) no distressed soule perished there. *Antiochus Eupator* indeed besieged *Judas Maccabeus* ^d thus, with what successe the story tells, because hee might as well have besieged him in *heaven*, as *there*: for who can be blockt up *here*, that converseth with the Lord, which is *every where*? or wants succors, that maintaines correspondence, and intercourse with God? Ho, every one that *thirsteth*, saith the Prophet; nay every one that is hungry, and every one that is sickly, and every one that is in distresse, and every one that is in debt, and every one that is discontented too. Behold the Altar, and the Sacrifice; a Lamb in a thicket, *Christ* intangled in a Crown of Thornes: the Lambe of God that hath taken away the sins of the world, and therefore ours: that hath wiped out all our scores

a κοινὸν ἰατρικόν
 ἰατρείον. *Damasc. Orat. 1.*
 & 2. de imag.
 b The Cutbites
 or Samaritans
 accused the
 Jews, that they
 built a Temple
 φεινέον, ὡς τοιοῦτον
 ἰερὸν. *Ios. Antiq. l. 11. c. 4.*
 c τὸ ὅτι ἐστὶν τὰ
 Σόλυμα καὶ ἡ
 Εβραίων ἀνομάστει
 γλῶσσιν, ὁ ἐστὶν ἀσφάλειν. *Ios. Antiq. l. 7. c. 3.*
 d *Id. l. 12. 14.*

scores, hath stricken all our Tallies, that brake the bars of
 hell by his descent into hell, and opened the gates of hea-
 ven by his *Ascension*. *o let us enter therefore into these Courts*
with thanksgivings, and into these gates with praise: enter
with preparation, as unto God; for hee that comes hither
as he is, goes away as he was; and enter with reverence, as
in the presence of God; for he that prayes, as if God were
not here, when he hath prayed, shall finde him ^{off} where.
Enter with our soules, because God loves no sacrifice, but the
heart: and enter without our sins, because God heares not
us, if wee hearken not to him. Enter all eare, while God
speakes to us; all heart and tongue, while we speake to God;
because, if the heart goe one way, and the tongue another:
if we turne this house into an exchange or a stewes, by
thinking in this house, on our gaynes or our lusts; we defile
not the Temple, as Antiochus^e, by engraving the simili-
tudes of uncleane beasts on these doores, but by bringing
them within. Enter by the humiliation of our soules, and
enter with the prostration of our bodies; because as this,
without that, is a dead oblation; so that, without this, is
a maimed one. Adaman^f in Bede tells, in his discourse of
holy places, from the mouth of a Bishop, who had beene
there: that in a Church erected in that place, from
whence our Saviour ascended, there rushed annually in
those times, a violent gale of winde from heaven upon
Ascension Day, which forced all those it found standing,
to fall prostrate on the earth. I doe not justifie the relati-
on, and yet 'tis ancient; only I wish, that when we come
hither, we need no winde from heaven to humble us here:
but that falling downe by the dejection of our bodyes, we
may rise up by the exaltation of our soules, and living in
his feare, may dye in his favour: which the Father of
mercies grant us all, for the merits of his Sonne, to
Whom, &c.